ISLAM ME

MAAHE MOHARRAM KI SHARYI HAISIYET

DR. SYED SHAFEEQ-UR-RAHMAN
Hafizahullah

Iqra Education & Welfare Society
Ballari, Karnataka, India.

Published by:

Hyderabad, TS, India

BISMILLAH HIRRAHMAN NIRRAHEEM
AUZO BILLAHI MINASH-SHAITAN NIRRAJEEM

﴿إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ﴾

"Beshak ALLAH TALA ke nazdik mahino ki tadaad 12 hai jo is kitab me is roz se likhi hai jab is ne aasmaano aur zameen ko paida kiya hai, in me 4 mahine adab aur hurmat(ehteram) wale hai." (Surah Taubah:36)

((السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا، أَرْبَعَةٌ حُرُمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ، ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ))

Syidina Abu Bakrah raziallahu-anhu se riwayet hai RASOL ALLAH sallallahu alaihi wasallam ne farmaya: "Zi'qa'adah, Zil-Hajjah, Muharram aur Rajab hurmat wale mahine hai."(Sahih Bukhari:4662. Shih Mulim:1679[Darussalm No.4383])

Ye wo hurmat wale mahine hai jin ki hurmat ko Arab ke kuffar ne bhi barqaraar rakha, in mahino me khaas taur par gunaah, ladai, jhaghda, zulm o ziyadati aur ishti'aal angezi mana hai.

((أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ))

Syidina Abu Hurairah raziallahu-anhu se riwayet hai RASOL ALLAH sallallahu alaihi wasallam ne farmaya:"Ramzan ke rozon ke baad ALLAH ke mahune Muharram ke roze sab se bahtareen hai."(Sahih Muslim:1163[Darusslam No.2755]. Sunan Abi Dawod:2429. Sunan Timizi:438. Sunan Nasai:1612-1613. Sunan Ibn Majah:1742)

Muharram ki 10/tarikh yani ASHORE ka din badi tarikhi haisiyet ka hamil hai, Yahod o Nasara(Christian) hatta ke Quresh ke mushrikin bhi is din rozah rakha karte the.

((أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِصِيَامِ يَوْمِ عَاشُورَاءَ، فَلَمَّا فُرِضَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ))

Ummul Mominin Syidah Ayisha Siddiqah raziallahu-anha se riwayet hai ke"Zamana jahiliyat me quresh Ashora ke din ka rozah rakhte aur khud RASOL ALLAH sallallahu alaihi wasallam ne bhi hijrat se pahle is din ka rozah rkha, jab AAP sllallahu alaihi wasallam hijrat karke Madinah Munawarah tashrif laye to khud bhi is din ka rozah rakhte aur dosron ko bhi is din rozah

rakhne ka hukom dete, likin jab mahe ramzan ke roze farz kardiye gai to AAP sallallahu alaihi wasallam ne Ashorah ke din rozah rakhne ke ehtemam ko tark kardiya aur farmaya jo chahe is din rozah rakhe aur jo chahe ise tark karde." (Sahih Bukhari:2002. Sahih Muslim:1125[Darussalam No.2637])

Yahod o Nasara(Christian) bhi Youm-e-Ashorah ko badi qadar o manzilat ki nazar se dekhte the.

((عَنْ أَبِي مُوسَى، رضى الله عنه قَالَ كَانَ يَوْمُ عَاشُورَاءَ يَوْمًا تُعَظِّمُهُ الْيَهُودُ وَتَتَّخِذُهُ عِيدًا))

Syidina Abu Mosa Ash'ari raziallahu-anhu farmate hai ke "Yahod Youm-e-Ashora ko (shukrane ka) rozah rakhte, is din (khushi ka iz'har karte howe) Eid manate aur apni aurto ko zewaraat aur samaan-e-zinat se muzai'yin karte." (Sahih Muslim:1131[Darussalam No.2660]. Sahih Bukhari:2005, 3942)

((عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ " مَا هَذَا ". قَالُوا هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى. قَالَ " فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ ". فَصَامَهُ وَأَمَرَ بِصِيَامِهِ))

Syidina Abdullah Ibn Abbas raziallahu-anhuma se riwayet hai jab RASOL ALLAH sallallahu alaihi wasallam Hijrat karke Madina Munawarah tashrif laye to dekha ke Yahodi Ashora ka rozah rakhte hai, AAP sallallahu alaihi wasallam ne daryaft farmaya: "ye rozah kaisa hai?" unho ne(yahod ne) bataya ke ye din bada babarkat hai, is din ALLAH TALA ne Bani Isreal ko in ke dushman Firon se najat di, is bnina MOSA alaihissalam ne bataur-e-shukranah is din ka rozah rakha pas hum bhi rozah rakhte hai, AAP sallallahu alaihi wasallam ne farmaya: "Hum tumhari nis'bat MOSA alaihissalm se ziyadah qaribi taluq-daar hai, pas RASOL ALLAH sallallahu alaihi wasallam ne Ashore ka rozah rakha aur dosron ko bhi is din rozah rakhne ka hukom diya."(Sahih Bukhari:2004. Sahih Muslim:1130[Darussalm No.2656])

((أَنَّ مَنْ كَانَ أَكَلَ فَلْيَصُمْ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ، فَإِنَّ الْيَوْمَ يَوْمُ عَاشُورَاءَ))

Syidina Salamah Bin Akwa'e raziallahu-anhu riwayet hai ke RASOL ALLAH sallallahu alaihi wasallam ne logo me elan karwa ke" Aaj Ashora ka din hai lihaza jis ne aaj rozah rakha wo usay pora kare aur jis ne rozah nahi rakha wo bhi baqayah din ka rozah rakhe." (Sahih Bukhari:2007. Sahih Muslim:1135 [Darussalam No.2668[)

((فَكُنَّا نَصُومُهُ بَعْدُ، وَنُصَوِّمُ صِبْيَانَنَا، وَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهُ ذَاكَ، حَتَّى يَكُونَ عِنْدَ الإِفْطَارِ))

Rubaiya'e Bint'e Mu'awwiz raziallahu-anha farmati hai: "Ashora ke din hum khud bhi rozah rakhti thi aur apne bachon ko bhi rozah rakhwati, jab hum in'he masjid me lejati to unkeliye unka khilona sath lejati, jab bhook ki wajah se wo rote to hum unhe bahlane keliye khilona deti takay shaam tak apne roze ko pora karle."(Sahih Bukhari:1960. Sahih Mulim:1136[Darussalam No.:2669])

Ramazan ke roze ki farziat ke baad AAP sallallahu alaihi wasallam ne ye ehtemem tark farmadiya:

((هَذَا يَوْمُ عَاشُورَاءَ، وَلَمْ يُكْتَبْ عَلَيْكُمْ صِيَامُهُ، وَأَنَا صَائِمٌ، فَمَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيُفْطِرْ))

Muawiyah Bin Abi Sufyaan raziallahu-anhuma ne youm-e-ashora ke din madinah me khutbah diya aur farmaya ke maine RASOL ALLAH sallallahu alaihi wasallam ko farmate howe suna ke: "Aaj ashora ka din hai aur ALLAH TALA ne tum par is ka rozah farz nahi kiya aur mai ne rozah rakha hai tum me se jo chahe rozah rakhe aur jo chahe naa rakhe." (Sahih Bukhari:2003. Sahih Muslim:1129(Darussalam No.2653])

MAGAR IS KI FAZILAT YON BAYAAN FARMAI:

Abu Qatadah Ansari raziallahu-anhu se riwayet hai ek aadmi ne RASOL ALLAH sallsallahu alaihi wasallam se ashora ke rozah ke bare me sawal kiya AAP sallallahu alaihi wasllam ne farmaya:

((أَحْتَسِبُ عَلَى اللهِ كَفَّارَةَ سَنَةٍ))

"Is rozah se guzishta ek saal ke gunaah muaf hojate hai."(Musnad Ahmed:5/297 Hadis No.22904 [dosra nuskha; Musnad Ahmed:37/325, Hadis No.22650, Published:Mu'assasat-ur-Risalah]. Imam Ibn Khuzaimah rahimahullah ne bhi isee sanad ke sath is hadis ko bayan kiya hai dekhiye Sahih Ibn Khuzaimah:2117)

Chonke yahodi bhi is din rozah rakhte the aur AAP sllallahu alaihi wasallam ko dini sha'ayer me in(Yahodion) ki mukhalifat ka hukom diya gaya tha, isliye AAP sllallahu alaihi wasallam ne farmaya: Jaisa ke Abdullah Bin Abbas raziallahu-anhuma riwayet karte hai ke:

((فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ إِنْ شَاءَ اللَّهُ صُمْنَا الْيَوْمَ التَّاسِعَ " . قَالَ فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ حَتَّى تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ))

"(AAP sllallahu alaihi wasallam ne farmay:) Agar ayindah saal zindah raha to nawin (9th)/Muharram ka bhi rozah rakhonga" likin AAP sllallahu alaihi wasallam agle saal ke rozah se pahle hi rafiq-e-ala se jamile."(Sahih Musilm:1134[Darussalam No.2666] Sunan Abi Dawod:2445)

AAP sllallahu alaihi wasallam ne apni ummat ko talqeen farmai ke Ashora ke rozah ke sath ek din pahle ya ek din baad bhi rozah rakho.

Syidina Abdullah Ibn Abbas raziallahu-anhuma se riwayet hai ke RASOL ALLAH sallallahu alaihi wasallam ne farmaya:

((صُومُوا يَوْمَ عَاشُورَاءَ، وَخَالِفُوا فِيهِ الْيَهُودَ، صُومُوا قَبْلَهُ يَوْمًا، أَوْ بَعْدَهُ يَوْمًا))

"Ashora ke din ka rozah rakho likin yahod(jews) ki mukhalifat bhi karo, lihaza ek din pahle ya ek din baad ka rozah rakho." (Musnad Ahmed:1/241, No. 2154) (ZAYEEF)

(NOTE: Musnad Ahmed ki hasb-e-bala riwayet ZAYEEF hai, Musnad Ahmed ki tahqiq me Ahmed Muhammed Shakir rahimahullah aur Shoeb Arnauot dono ne is riwayat ko ZAYEEF likha hai aur Muhaddis Alabani rahimahullah ne bhi is riwayat ko "IBN KHUZAIMAH(No.:2095)" me ZAYEEF qarar diya hai, aur Imam Shokani rahimahullah ne "NEEL-UL-AUTAAR(4/289)" me is riwayet ko ZAYEEF qarar diya hai, al'batta Imam Tahawi aur Imam Baihaqi rahumahullahi-alaihima ke nazdeek ye "MAUQOF" riwayet hai aur ye Abdullah Ibn Abbas raziallahu-anhuma se "MAUQOFAN" Sahih hai. Imam Ibn Hajar Asqalani rahimahuallah ne Imam Baihaqi rahimahullah ki Abdullah Bin Abbas razaillahu-anhuma ki "Mauqofan" riwayet ko bhi ZAYEEF qarar diya hai Dekhiye: "ITTIHAF-UL-MUHRAH":2225)

Islami nuqta'e nazar se Ashora ke din ki yahi haqiqat hai ke is din izhar-e-tashakkur keliye rozah rakha jai, aur Moharram ke mahine ki ye ahmiyet hai ke pahli moharram ka chaand hame HIJRAT-E-NABAWI sallallahu alaihi wasallam ki yaad dilata hai; kion ke tarikh-e-islam ki saari aane wali fatah-mandiya is hijrat-e-Nabawi(sallallahu alaihi wasallam) me poshidah hai, ALLAH TALA ne is Hijrat-e-Nabawi(sallallahu alaihi wasallam) me apni madad aur apne kalimah ki bulandi ki yaad us waqt dilai jab zaaheri fatah-mandio ke aasaar shuro hochuke the.

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

"Agar tum NABI(sallallahu alaihi wasallam) ki madad nakaro to ALLAH hi ne unki madad ki us waqt jab in'he kafiron ne nikaal diya tha do me se dosra jabke wo ghaar me the jab ye apne sathi se kah rahe the ke gham naa karo, ALLAH hamare saath hai, pas ALLAH TALA ne apni taraf se unpar taskeen nazil farmakar un lashkaron se unki madad ki jin'he tumne dekha hi nahi, us ne kafiron ki baat past kardi aur buland o aziz to ALLAH ka kalimah hi hai, ALLAH ghalib aur hikmat wala hai."(Surah Taubah:40)

Moharram-ul-Haraam ke muqaddas mahine me RASOL ALLAH sallallahu alaihi wasallam ne ALLAH TALA ki riza ki khatir apne mehbob shaher Makkah se Madinah ki taraf hijrat ki thi, ye tarikh-e-islami ka koi mamoli waqiya nahi hai, balke ALLAH TALA ki ita'at ki ala misaal hai.

Syidina Omer raziallahu-anhu ki khilafat me bahut se mulk aur hukomat ke dafatar ke qiyaam se hisab o kitab ke muamilat bhut wasi howe to zurorat mahsoos howi ke sarkaari taur par ek sanah(saal-HIJRI) muqarrar kiya jai, Syidina Omer Faroq raziallahu-anhu aur digar Sahaba Kiraam raziallahu-anhum ajmayeen ka zahen is taraf gaya ke islami saal ki ibtida Hijrat ke waqiye se ki jai, ye us islami tarbiyet ka asar tha jis ne Sahaba Kiraam raziallahu-anhum ajmayeen ke dil o dimaagh me qaumi khud-dari ki rooh phonki howi thi, unho ne is sanah(saal-HIJRI) aur taareekh ko koi ahmiyet nahi di jo is zamane me mutamaddan aqwam(Developed Nation) yani Yahood, Romi aur Irani aqwam me rayej thi, balke sab se alag apni qaumi sanah(saal-HIJRI) ka aaghaaz farmaya aur islami hokumat ke hisab o kitab keliye *HIJRI* sanah(saal-HIJRI) muqarrar farmaya, kitne afsoos ki baat hai ke aaj musalman *HIJRI* saal ke bajai apne kaar-o-baar aur muamilaat me Iiswi saal istemaal karte hai, ye hamari islami sharf aur islami khud-dari ke khilaf hai, hame apne muamilaat islami *HIJRI SAAL* jis ka aaghaaz "*MOHARRAM*" se hota hai ke mutabiq karna chahiye.

AFSOOS!

Aaj hame Islami mahino ke naam tak maloom nahi hai! agar kuch pata hai to wo ye ke jis mahine me roze rakhe jate hai wo maah *Ramazan* hai, jis me Qurbani ki jati hai wo *Zil-Hajjah* hai, jis mahine me log matam kare wo *Moharram* hai jis mahine me Eid Milad-un-Nabni manai jai wo *Rabi-ul-Awal* hai, jis me halwa pakta hai wo Shab-e-Barat ka mahina hai, kitni alm'naak surat-e-haal hai ke aaj hame chand islami mahino ke namo ka hi ilm hai;-hame angrezi mahino ke naam far far maloom hai, likin islami saal ke mahino ka kuch ilm nahi. Baaz mahino ke naam unme hone wali bid'aat ke hawale se hame maloom hain.(Astagh-firullah)

Ashora aur Moharram ki islami nuqta nazar se jo ahmiyet hai, wo aap ne ahadis-e-mubarekah me mulahiza farmai, hamare haan is ke ilawa jo digar rusoomaat is mahine me kijati hai inka islam se koi taluq nahi, is ki mukhtasar wazahat hasb-e-zail hai:

1) **Aagaaz-e-Moharram ke saath hi Shahadat-e-Husain raziallahu-anhu ki aadh me ghair islami rasme shuro hojati hai, noha o matam kiya jata hai, marsiya khawani ki jati hai, garebaan chaak kiye jaate hai, chehron ko noocha jata hai, churion aur nezon ke saath matam karke apne aap ko zakhmi kiya jata hai, aag par matam hota hai, taziya nikalta hai aur Moharram ki majalis me aah o bukaah aur giryah o zaari ki jati hai, Ahle-e-Bait ki mohabbat ki aadh me Shirk-e-Jali ka izhaar hota hai, Ghair-ul-llah ki pukaar "Ya Ali Madad" ke nare lagai jate hai, Sahaba Kiraam raziallahu-anhum ajmayeen ko zabaan darazion ka nishana banaya jata hai.**

Phir Moharram ke chaand ke tulo hote hi redio telivsion aur akhbaaraat sirf ahl-e-tashaiyo(shia) ke tarjumaan ban jate hai aur unke shirkiyah kufriyah aqaid ki isha'at o tableegh keliye makhsos hojate hai, maloom youn hota hai ke islami taareekh ka pahla mahina *Moharram-ul-Haraam* sirf ahl-e-tashaiyo(shia) ka mahina hai aur inhe is mahine me man maani karne ki ijaazat hai, is tarah maahe moharram ko sirf Karbala ki qissah-goi keliye makhsoos kardiya gaya hai, is tarha ye tasur aam hai ke maahe Moharram ka taqaddus shayed sirf saaniha Karbala ki wajah se hai, halanke maahe Moharram me Syidina Omer Farooq raziallahu-anhu bhi Shaheed kiye gai.

Shahadat-e-Husain raziallahu-anhu par jo kuch kiya jata hai, is ka suboot Kitab o Sunnat me nahi hai, naa hi Sahabah Kiraam raziallahu-anhum ajmaiyeen ne kisi ki shahadat par is tarah ke kaam kiye.

RASOL ALLAH sallallahu alaihi wasallam ki zindagi me Uhad ki jang me AAP sallallahu alaihi wasallam ke chacha aur Husain razaillahu-anhu ke walid ke chacha *SYID-USH-SHUHDA HAMZA BIN ABDUL MUTTALIB* raziallahu-anhu shaheed kiye gai, in ki shahadat par ALLAH ke NABI MUHAMMED sallallahu alaihi wasallam aur Sahabah Kiraam raziallahu-anhum ajmaiyeen ne jis tarz-e-amal ka muzahira kiya wahi hamare liye bahtareen namona hai.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

"Yaqeenan tumhare liye ALLAH ke RASOOL(sallallahu alaihi wasallam) bahtareen namona hain har us shakhs keliye jo ALLAH aur youm-e-akhirat par yaqeen rakhta hai."(Surah al-Ahzaab:21)

Usamah Bin Zaid raziallahu-anhu riwayet karte hai ke "NABI KAREEM sallallahu alaihi wasallam ki good me AAP sallallahu alaihi wasallam ka nawasa(*SYIDAH ZAINAB raziallahu-anha ka beta*) tha jab ke is ki jaan (nikalte waqt) be-chain aur muztarib thi, is ki ye halat dekh kar RASOL ALLAH sallallahu alaihi wasallam ki aankhon se aanso jari hogai."(Sahih Bukhari:1284. Sahih Muslim:923[Darussalm No.2135])

Syidina Anas Bin Malik raziallahu-anhu riwayat karte hai ke RASOL ALLAH sllallahu alaihi wasallam apne bete IBRAHIM raziallahu-anhu ke paas aaye aur wo jaan khuni ke aalam me the, AAP sallallahu alaihi wasallam ki aankho se aanso jaari hogai aur farmaya:

((إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلاَ نَقُولُ إِلاَّ مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ))

"Beshak aankhe aanso bahati hai aur dil ghamgeen hai likin hum zaban se wahi baat kahegay jo hamare RABB ko razi karde, aye IBRAHIM(raziallahu-ahnu) hum teri judai par yaqinan ghamgeen hai."(Sahih Bukhari:1303)

Abdullah Bin Maswood razialahu-anhu riwayet karte hai ke RASOL ALLAH sallallahu alaihi wasallam ne farmaya:

((لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ))

"Wo shakhs hum me se nahi jis ne rukhsaro ko pita, gareban chaak kiya aur jahiliyet ke alfaaz bool kar bain kiya."(Sahih Bukhari:1294. Sahih Muslim:103[Darussalam No.285])

Syidina Abu Mosa Ash'ari raziallahu-anhu farmate hai ke:

((إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرِئَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقَّةِ))

"Beshak RASOL ALLAH sallallahu alaihi wasallam nauha karne wali, sar modne wali aur garebaan chaak karne wali aurat se bezaar hain."(Sahih Bukhari:1296. Sahih Muslim:104[Darussalam No.287])

Ummul Momineen Umm-e-Habeebah raziallahu-anha apne walid Syidina Abu Sufyaan raziallahu-anhu ki wafaat ke 3 din baad soog khatam karte howe farmati hai ke maine RASOL ALLAH sallallahu alaihi wasallam ko minbar par ye kahte howe sunaa ke:

((لاَ يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ، فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا))

"Kisi aurat ko jo ALLAH aur aakhirat par imaan rakhti ho ye jaiz nahi ke wo kisi maiyit par 3 din se ziyada soog kare siwai khawand(shohar) ke jis ka soog 4 maah 10 din hai."(Sahih Bukhari:1280. Sahih Muslim:1486[Darussalam No.3725])

BATAIYE! Muddat-e-Daraaz se ashra Moharram jo matam ke liye makhsos hochuka hai kiya isay kisi tarah bhi deen qaraar diya jasakta hai?
yaqeenan nahi.
Phir aaghaaz-e-Moharram ke sath hi Syidina Husain razaillahu-anhu ke naam ki pani ki sabile lag jati hai, mitti ki kachi thothion me chai, chawal, halwa kheer aur sewaiyan waghaira bhar kar khatam shareef dilakar taqseem ki jati hai, logo ko rok rok kar niyaz-e-husain ke naam par ropiye liye jate hai, kiya ghair-ul-llah ke naam ki ye nazar o niyaz haraam nahi hai?
suniye ALLAH TALA ka farmaan hai:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ﴾

"Tum par murdaar, khoon, khinzeer ka goosht aur jis par ALLAH ke siwa dosre ka naam pukara gaya ho haraam kiya gaya hai." (Surah al-Maidah:3)

Phir niyaz-e-husain me paani ki sbilen lagane walo aur chawal ki degh pakane walon ka maqsood ye hota hai ke is tarah Syidina Husain razaillahu-anhu razi hojaigay, aur agar wo razi hogai to mai be-aulaad hon to meri aulaad hojaigi, agar mai bimaar hon to mujhe shifaa miljaigi, agar mai muqaddamaat me phasa howa hon to mujhe is se najaat mil jaigi, ye aqidah to shirk-e-akbar hai jis se aadmi ka islam khatam hojata hai, ALLAH TALA apne nabi KHATIM-UL-ANBIYA MUHAMMED sallallahu alaihi wasallam se elaan karwate hai:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ﴾

"(aye Nabi sallallahu alaihi wasallam) keh dijiye mai to apne liye nafa o nuqsaan ka kuch bhi ikhtiyaar nahi rakhta magar jitan ALLAH chahe." (Surah Younus:49)

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا﴾

"(aye Nabi sallallahu alaihi wasallam) keh dijiye ke mai tumhare liye kisi nafa o nuqsaan ka ikhtiyaar nahi rakhta."(Surah al-Jin:21)

Phir Syidina Husain razaillahu-anhu kaise mushkil kusha hosakte hai?

2)Syidina Husain raziallahu-anhu ke soog me maah-e-moharram me shadi nahi ki jati, halanke ye ek galat rasam hai jo musalmanon ke haan chal nikli hai.

RASOL ALLAH sallallahu alaihi wasalm Rabi-ul-awwal me faut howe, Syidina Hasan raziallahu-anhu aur bahut se Ashab-e-Rasol shaheed howe phir jin mahino me ye shaheed howe hain in me shadiyan kion ki jati hai?

3)10/Moharaam yani Ashora ke din qabron par jaakar agar-battiyan jalaijati hain aur qabron ki marammat ki jati hai khaas taur par auraton me is baat ka bahut ruhjaan hai, 10/Moharram ko qabarestan me auraton aur mardon ka mela laga hota hai, khawatin bade ehte'maam ke saath ban sawar kar qabron par mitti daalne aur uski tip top keliye jati hai, shriat me is ka koi saboot nahi.

4)Is din ahl o ayaal par kharch karne me faraakh dili se kaam liya jata hai takay saal bhar ALLAH TALA rizq me us'at de, aisa karna kisi sahih hadis se saabit nahi.

5)Baaz log Syidina Husain raziallahu-anhu ki soog me mun'aqid mahfilo me shirkat karte hai, aur Sahabah Kiraam raziallahu-anhum ajmayeen par ta'an o tashnee se labrez khuraafaat sunte hai aur shahat-e-husain ke naam par man ghadat qisse sunte hai, in se imaan kamzoor hota hai, is liye aisee mahfilo me shirkat haraam hai.

ALLAH TALA farmata hai:

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

"Gunaah aur ziyadati ke kamo me ta'aun naa karo."(Surah al-Maidah:2)

In mahfilon me Ashab-e-Rasol ko galiya di jati hai, jabke Abu Sayeed Khudri raziallahu-anhu bayan karte hain ke RASOL ALLAH sallallahu alaihi wasallam ne farmaya:

((لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ))

"Mere Sahabah ko bura bhala naa kaho, qasam us zaat ki jis ke hath me meri jaan hai agar tum uhad pahaad ke barabar sona(gold) bhi kharch kardo to tum unke ek mutthi jau ke barabar bhi nahi hosakte." (Sunan Timirzi:3861. [Sahih Bukhari:3673. Sahih Muslim:4658, 4689, 6488, 6487. Sunan Ibn Majah:161])

Lihaza aisi mehfilon me jahan Sahabah Kiraam raziallahu-anhum ajmayeen ko bura bhala kaha jaraha ho shirkat haraam hai.

ALLAH TALA farmata hai:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّي يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ﴾

"Aur jab aap un logo ko dekhe jo hamari aayaat me aib joi karte hai to un logo se kinarah kash hojai yahan tak ke wo kisi aur baat me lag jai, aur agar aap ko shaitaan bhulade to yaad aane ke baad phir aise zalim logo ke saath mat baithe."(Surah An'aam:68)

SOCHIYE PHIR SHIRK O BID'AT KI MEHFILO ME SHIRKAT KAISE JAIZ HAI?

Dua hai ke ALLAH TALA hame sirf RASOL ALLAH sallallahu alahi wasallam ki ittiba naseeb farmai aur aisi rusomat se bachne ki tofeeq de jo Islam se mutasadim(against) hai ya musalmano ke ilawah digar aqwaam ki naqqali me ejaad ki gai hai, AAMEEN.